

ARE WE KHAWĀRĪJ?

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Praise be to Allāh, Lord of the Ascents. And may peace and blessings be upon the one who warned us against the path of the khawārij, and upon his family and companions who tread his path.

As for what proceeds: Shaykh Şubhī as-Sāmarrā'ī informed us, from Abū aṣ-Şā'iqah 'Abd ul-Karīm ibn 'Abbās, from Shaykh Yūsuf al-Khānfūrī, from Shaykh Muḥammad Nazīr Ḥusayn ad-Dihlawī, from Shāh Muḥammad Ishāq ad-Dihlawī, from Shāh 'Abd ul-'Azīz ibn Walī Allāh ad-Dihlawī, from his father, from Abū aṭ-Ṭāhir al-Kūrānī, from Ḥasan al-'Ajīmī, from 'Īsā ath-Tha'ālibī, from Sulṭān al-Mazāḥī, from Imām Aḥmad ibn Khalīl as-Subkī, from an-Najm Muḥammad al-Ghayṭī, from Zakariyyā al-Anṣārī, from the Seal of the Ḥuffāz - Aḥmad ibn 'Alī ibn Ḥajar al-'Asqalānī, from his teacher Ibrāhīm ibn Aḥmad al-Ba'lī, from Aḥmad ibn Abī Ṭālib, from al-Ḥusayn ibn al-Mubārak, from Abū al-Waqt 'Abd al-Awwal ibn 'Īsā al-Harawī,

from ‘Abd ur-Raḥmān ibn Muḥammad ad-Dāwūdī, from ‘Abd Allāh ibn Aḥmad as-Sarkhasī, from Imām Muḥammad Yūsuf ibn Maṭar al-Fargharī, from Imām Muḥammad ibn Ismā‘īl ibn Ibrāhīm ibn al-Mughīrah al-Bukhārī, who said:

Muḥammad ibn al-Muthannā narrated to us from ‘Abd al-Wahhāb from Yaḥyā ibn Sa‘īd from Muḥammad ibn Ibrāhīm, from Abū Salamah and ‘Aṭā’ ibn Yasār, from Abū Sa‘īd al-Khudrī, that the Messenger of Allāh (ṣallallāhu ‘alayhi wa sallam) said: “A people will emerge from this ummah, whom you will consider your prayer insignificant to theirs, they will recite the Qur’ān but it will not pass beyond their throats. They will pass through the religion as an arrow passes through its target.”¹ This ḥadīth is among a collection which came warning against the vile methodology of the khawārij. And here it comes to mind, and the people of truth and

¹ Ṣaḥīḥ al-Bukhārī (no. 6931) and Ṣaḥīḥ Muslim (1064). Similar aḥādīth with slight variations in wording are also reported.

faith ask, who are the khawārij? And is everyone who rebels against the ruler considered to be from the khawārij? And, as our opponents with half knowledge accuse us, are we from the khawārij?

In answering these questions, the most important question that exhausts each impostor emerges, **what are the fundamental principles of the khawārij**, by which none can be from them unless he holds their fundamental principles? And I swear by Allāh, the Possessor of Majesty, that I have not asked this question to anyone who falsely slanders us with this false accusation and baseless misconception (that we are khawārij) except that he was not able to answer or state the truth. So woe and then woe be to the one who acts blindly and without knowledge. And to my beloved ones, brethren, and companions, I present to them the principles of the khawārij which have been

established by the great scholars, briefly and concisely, and I explain:

THE FIRST PRINCIPLE: The first principle of the khawārij is that they make takfīr because of major sins, disobedience, and any wrongdoing. They make takfīr of the drinker of alcohol, the fornicator, the thief, the criminal, the disobedient to his parents, the liar, the slanderer, and the plunderer. As for us, praise and thanks be to Allāh, we do not make takfīr due to major sins, so their (the accusers) statements about us bear no harm against us.

THE SECOND PRINCIPLE: The second principle of the khawārij is that they make takfīr in a generalized manner. So (to them), if the ruler disbelieves, so do the rural dweller, resident, and the passer-by (in the land under that ruler's authority). As for us, praise and thanks be to Allāh, we do not make takfīr of

the masses in such a way nor speak without knowledge, assuming baseless things.

THE THIRD PRINCIPLE: The third principle of the khawārij is that they view (i.e., believe in and act upon) rebellion against the oppressive Muslim ruler if he commits wrongdoing. As for us, we do not view rebellion against the Muslim monotheist ruler as long as he did not commit shirk in Allāh's worship and set up rivals (in His worship).

This is the decisive criterion in this matter, and the correct opinion. The one who gathers all of these principles within himself is a forsaken khārijī, and whoever does not, then he is not (khārijī).

Allāh knows best. And may peace and blessings be upon the one sent with the sword, not with the pen.